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Dr. *CLARKE's*

SERMON

BEFORE THE

HOUSE of COMMONS,

AT

St. *Margaret's Weſtminſter*,

ON

MONDAY, *January* XXXI, 1731.

Price Six-Pence.

Martis 1° *die Februarii*, 1731.

Ordered,

THAT the Thanks of this Houſe be Given to the Reverend Dr. *Alured Clarke* for the SERMON by him preached before this Houſe Yeſterday, at St. *Margaret*'s *Weſtminſter*; And that he be deſired to print the ſame; And that Mr. *Clayton*, Sir *John Cope*, Mr. *Wyndham* and Mr. *Conduitt* do Acquaint him therewith.

N. HARDINGE,
Cl. *Dom. Com.*

A

SERMON

Preached before the HONORABLE

Houſe of Commons,

AT

St. *Margaret's Weſtminſter,*

ON

MONDAY, *January* XXXI, 1731.

By *ALURED CLARKE* D. D.

Prebendary of St. *Peter's Weſtminſter,* and

Chaplain in Ordinary to HIS MAJESTY.

LONDON:

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M DCC XXXI.

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And might not be as their Fathers, a ſtubborn and rebellious Generation——.

WHEN the *Children of Iſrael* were in view of the promiſed Land, *Moſes* rehearſed the ſeveral Rebellions they had committed, and at the ſame time repeated the Law to them, for this purpoſe, (as We read in the verſes before the text) *that they ſhould make* it *known to their Children; that the generation to come might know* it—*might ſet their hope in God, and not forget the works of God, but keep his commandments,* and might not be as their Fathers, a ſtubborn and rebellious Generation, *a generation which ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God.*

NOW what was the end and deſign of a repetition of the Law to them, the *ſame* ſhould be to *us* the end of every *ſolemn* occaſion of calling to mind the offenſes of the days that are paſt; namely, that We may *not be as* our *Fathers*; but, from our acquaintance with their miſcarriages,

may the more eaſily furniſh ourſelves with inſtructive leſſons for our own Conduct.

THERE are in *all* times Men, *which ſay to the Seers ſee not, and to the Prophets propheſie not unto us right things, ſpeak unto us ſmooth things, propheſie deceits*; and therefore, 'tis very certain that every ſuch Occaſion as calls for a public recital of public diſorders, muſt be a day of uneaſineſs and reproach to the Preacher: but that, if poſſible, no *needleſs* offenſe may be given, I ſhall confine myſelf to the two following particulars, which contain the whole of what is, or *ought to be* required of us;

I. I ſhall remark ſome of the chief Iniquities of our Fathers, by which this Church and Nation were brought to Ruin and Deſtruction;

From which,

II. I ſhall endeavour to make a juſt Application to Ourſelves on the preſent occaſion, that We may *not be as* Our *Fathers*.

I. I am to remark ſome of the chief Iniquities of our Fathers, *&c.*

AND that we may in order conſider the ſeveral circumſtances that preceded the murder of our unhappy

unhappy King, It will be neceſſary to look into the beginning of his reign, when We ſhall find him ſurrounded with Miniſters, who, being averſe to Our Conſtitution, as well as ignorant of it, were too ſtudious to eſtabliſh the Authority of the Prince on the ruin of the liberties of the People. Nor was the *corrupt* part of the Clergy wanting to prepare the way for ſuch proceedings, by raiſing the Prerogative to a greater heighth than ever was known; which made All, who had any concern for the welfare of their Country, very apprehenſive of the conſequences of ſuch bold Attempts on the freedom of a brave People. Hence thoſe *unreaſonable, unskilful and precipitate diſſolutions of Parliaments*, which (as the Noble Hiſtorian of this day obſerves) were *the moſt probable ſource of the many evils that follow'd.* Theſe and the like meaſures, with the violent and illegal manner wherewith they were perſu'd, rais'd a flame that burnt till all authority was conſum'd. On the other hand, the Jealouſies conceived by the ſubject, were managed neither with decency nor temper, but, by the concurrence of many fatal accidents, continu'd to increaſe, till the Liberty of the People was laid as low as the Prerogative of the Prince had been: Tho' it muſt, and will be confeſs'd, (where there remains any impreſſion of right or wrong on the minds of Men) that as ſoon as the Governing Part aim'd at ſo

much more than belong'd to it, It gave but too fair an occaſion to the Oppreſſed, under pretence of future ſecurity, to make more than equal returns: And by theſe means did *both* Parties become ſharers in the guilt which drew down the vengeance of God upon Us.

BUT the Church was not leſs afflicted than the State; for another great occaſion of thoſe diſturbances was the erecting an Eccleſiaſtical Tribunal over the conſciences of Men, and the introducing a diſcipline into the Church, not at all ſuted to thoſe, if to *any* times. Ceremonies, confeſſedly indifferent, were forc'd upon the People, and the neglect of them puniſh'd with exorbitant ſeverity. Nor was this Spirit confin'd to ourſelves alone; for it proceeded to the ſettling our Church Eſtabliſhment in an haſty manner amongſt a neighbouring People, who as haſtily diſſolv'd it, and took up arms to ward off any future impoſition. Here began the miſeries of a Civil War; for now the jealouſy of Popery had ſpread ſo wide, that the Whole Nation became in a manner poſſeſſed with it; on which it is ſeverely remark'd, that the fire was kindled from the Altar; and the heavy judgments, which followed, began at the houſe of God.

AFTER

After this, It can be no wonder, that the Nonconformiſts, having been provok'd, with ſo much ill uſage from the Heads of a Proteſtant Communion, ſhould take the advantage of theſe unwarrantable meaſures; and draw from our own Body, numbers of thoſe who had long contended (tho' in vain) againſt the many dangerous innovations and fanciful trappings of Public Worſhip, wherein the Men of zeal and power did fondly imagine *the beauty of holineſs* to conſiſt.

And though Theſe and All former grievances were offer'd to be redreſs'd; and the royal conceſſions were ſo many, that more could not with ſecurity be made by the King, or even received by the Subject, They all came *too late*; for by this time the winds that mov'd theſe waters were too ſtrong to be laid;——The remembrance of paſt times, which ſet before Men the many unwarrantable Acts of Power; the oppreſſions of ſome great Church-men; and the influence of a Popiſh Queen and her Attendants; together with a prevailing Opinion, that the King diſguis'd his real intentions, or that his condeſcenſion proceded from want of power, and not an inclination to promote the happineſs of his People;—*Theſe*, and other circumſtances of this kind, ſerv'd to create unconquerable

fears

fears in Many, and to give life to the wicked and ambitious hopes of a Few, whereby the Public Ruin was at length too effectually compaſſed. But it was not a ſudden deſtruction that came upon Us,— for the fate of the Nation was not eaſily, nor ſoon determin'd, nothing for a long time being *certain*, except the calamities of an inteſtine War, which continu'd to harraſs both Parties alike. Judgment ſeem'd to walk through the Land; and if Government had any Being amongſt Us, It was only in the Armies of the contending parties. The miſerable State of Our Affairs was ſuch, that nobody knew what He had to hope or to fear from them; for after ſo many provocations had been given on *both* ſides, ſome of the King's Friends were afraid even of *his* having too much Succeſs, and (as when the liberty of *Rome* was depending) a Victory on either part was dreaded.

At length, the Almighty, ſeeing us ripe for deſtruction, gave us up into the hands of a lawleſs Power; and, to ſpeak in the words that were uſed to the Prophet *Ezekiel*, (c. 8. v. 15.) *Haſt thou ſeen this, O Son of man, turn thee yet again, and thou ſhalt ſee greater Abominations than theſe.* For not ſo much as an Image of the Ancient Government was *now* to be left: the *tares* and the *wheat* were to be pull'd up together. And though

a Reformation of that part of the Conſtitution which had been greatly abus'd, was for a time the *only* thing in view; Nothing now would ſatisfy them but the ruin of the Whole, which an armed handful of Wretches were wicked enough to effect, after having brought their Sovereign (in open defiance of all Law) firſt to the Bar of his Subjects, and then in a bold and unheard of manner, to a *public* Death.

As to his character, however it may be diſguis'd by Panegyric on one hand, or Satire on the other; yet may we certainly pronounce it of him, that tho' *Many* Princes have equal'd him in his Miſtakes, and the abuſe of his Power, *Few* have done it in his Sufferings, or in his Behaviour under them, from the beginning of his impriſonment, to the laſt moments of his Life.

It muſt not here be thought, that in the midſt of theſe diſtractions, the buſy Spirit of Popery was idle and unconcern'd; for it appears by credible teſtimony, that great numbers of its faithful Emiſſaries came over under the various guiſes of the ſeveral Sects of thoſe times, (many of which they rais'd and improv'd) and never ceas'd, till They had thrown the affairs of the Proteſtant Religion into utter confuſion. Nor were They at all miſtaken in their worldly

worldly policy; for they might naturally imagine that when the Church of *England*, (which had been the great Bulwark of the Reformed Intereſt) was totally deſtroy'd, it would have been no difficult matter for them to make their advantage over a body of Men, Who, by *their* ſecret contrivances, were now crumbled into innumerable different parties, and contending with one another, in as vehement a manner, as They had *before* oppos'd the Eſtabliſh'd Church.

Thus, that no art might be wanting, the *known* Papiſts, by their profeſſions of Loyalty, ſucceſsfully caſt the odium of their religion on the King, whilſt their *concealed* Party as effectually promoted the intereſt of *Rome* by joining the King's Enemies; that ſo by working on both ſides, They alone might be ſure to reap the benefit of either extreme they could drive Men to. And as they had received the opinion of ſome of their Superiors in *France* and *Rome*, that for the advancement of the Catholic Religion it was lawful to make away the King, They perſuaded themſelves, that nothing more was to be done, than to adviſe the murder of the *Father* in the moſt odious manner by Proteſtant Hands, as the beſt way of making an eſtabliſhment of Popery neceſſary to the reſtoration of the *Son*.

BUT to return;—The Fountain of Power was no ſooner dried up, but a State of Nature began to take place. All was diſorder and confuſion—no mean—but in Civil Matters all was tumult, and all was mere enthuſiaſm in Eccleſiaſtical; and in *both* the madneſs of the times was ſuch, that no other Change was made than from one Scheme of confuſion to another. In the mean time, the diſcreet men of every party bewail'd the miſery of their Country, when it was too late to ſeek for a remedy; for their condition may be properly expreſs'd in *Solomon*'s words, (*Eccl.* 4. 1.) *behold, the tears of ſuch as were oppreſſed, and they had no comforter.* And to cloſe this melancholy Scene; ſuch was the deplorable State of thoſe dark times, that an Hiſtorian reckons up a great many different Shapes of Power from the fate of this day, to the time when God was pleas'd to reſtore to Us our juſt and legal rights, and to raiſe our delivery out of that very Diviſion, which the wakeful induſtry of a popiſh Faction had inceſſantly promoted, by every ſecret Art, as a means to prevent it.

THESE were the circumſtances of Our Fathers days. And,

II. THAT We may *not be as Our Fathers, &c.* I ſhall endeavour to make a juſt Application to Ourſelves on the preſent occaſion.

But I hope it cannot be expected, that the weight of the guilt of thoſe times (on *either* hand) ſhould be laid upon *any* of the preſent generation of Men; for It can hardly be with modeſty affirmed, that We are more particularly concerned in the Confuſions of the late *civil Wars*, than in the other general Calamities which were ſo frequently felt in the Ages that went before.

As to *Public Bleſſings*——ſuch as the *foundations* of States and Kingdoms; or the *preſervation* of thoſe States from ruin and devaſtation;—or ſuch a *change* in a Kingdom as promotes the *only* end of all Government, *the Good and Happineſs of the People*;——These ſhould be *had in everlaſting remembrance* by Men Who *continue* to enjoy the effects of them. But a *National* humiliation for ſins which were committed in an Age that is paſt and gone, cannot be a duty of like obligation to *any* People, and much leſs to a People in the actual poſſeſſion of all thoſe Bleſſings of Heaven, which are the *ordinary* marks of the Divine Favour and Reconciliation. But however this be,——*ſo long as* the Wiſdom of Our Governors ſhall think it proper to continue ſuch a Memorial of the paſt times, it becomes Us to ſubmit to their Direction, and to conſider that *All theſe things hapned to our Fore-fathers for enſamples*; and that *they are written for Our Admonition*, leſt We alſo offend in like manner. For the proſperity and miſery of a People have each the

the ſame Springs; and if We tread in the ſteps of Thoſe, Who have gone before Us, We may juſtly expect that the Iſſue will be *the ſame.*

1. And the firſt Obſervation I ſhall make, is, That National Breaches once made, are not only difficult to be healed, but that even the deſired End is ſeldom or never attained by them.

There cannot be a greater inſtance of this truth than in the caſe before Us. For 'tis generally agreed, that 'at firſt a War was not thought of by Any Party, but 'afterwards inſenſibly brought on by a ſeries of ſtrange 'and unforeſeen Accidents.' The Parliament, which ſate for ſome time in the higheſt and moſt deſerved Honour and Credit, found Themſelves enſlav'd, ſoon after the War broke out, by a deſpicable few of their own Body. The Government of the Church, inſtead of being amended, was deſtroyed. The Liberties of the Nation, for which They had ſo long contended, were now quite given up. And to ſhut up all; that very faction which carried Matters to the laſt extremity, were diſpoſſeſs'd of their Power, as ſoon as the ſtruggle was over, by ſome of their own mean Inſtruments: Thus, *All* the advantages that could be propoſed, were effectually loſt; and after all, nothing left to a ruin'd People, but the bitter reflection on their paſt follies; on having made their ſervants their maſters, and ſunk themſelves, at an infinite expence of blood and treaſure,

into a ſtate of helpleſs miſery and confuſion. Nor was there a probable way of preventing theſe ſad effects of an open war between the King and his People. For when once ſuch a Breach had been made, the Leaders of their brethren found they had gone too far, *not to go farther*. And therefore 'tis not ſtrange that they ſhould take the advantage of many unfortunate appearances, to keep alive the diſaffection of the People, by perſuading them that the *royal promiſes* of indempnity could be no ſufficient ſecurity againſt future reſentments. *For the beginning of ſtrife is as when one letteth out water*, (Prov. 17. 14.) and the Laws of a Kingdom do as naturally prevent the return of the guilty to their Duty, as the Banks of a river oppoſe the return of that overflowing water, which they had before confin'd within its proper Bounds.

SINCE then it appears, that mutual provocations are ſo many inlets to the floods of an unbridled rage and fury, we ſhould learn from hence to be conſtantly endeavouring at all the healing methods of mutual forbearance, that we may cut off the very occaſions of any ruinous attempt, whilſt we have the means of doing ſo ſtill in our hands.

FOR the *Governors* of the World have here a lively and affecting inſtance before their eyes of the danger of every experiment they make at the expenſe

penſe of their Subjects Rights; and are taught from hence, that even the *juſt* Power they have, can only be exercis'd with honour and ſafety to themſelves, in hearing the complaints, conſulting the intereſts, and promoting the eaſe and proſperity of their People.

On the other hand, 'tis the evident Duty and Intereſt of *Subjects*, (where the welfare of the Public is not immediately concern'd) to avoid even the *beginnings of ſtrife*; becauſe They may otherwiſe be inſenſibly led on from one ſtep to another, till they have defeated their own purpoſes, by engaging in perſuits moſt dangerous to themſelves, as well as moſt deſtructive to the peace and happineſs of their Country. That very *tenderneſs*, which is due to the juſt Liberties of Society, and is indeed *neceſſary* to the preſervation of them, may at the ſame time help to cover the private views of ambitious and deſigning Men, whilſt they are ſpreading evil impreſſions amongſt the Vulgar, and leſſening that duty and reverence to Authority, without which no Community (however form'd) can long preſerve order or peace amongſt Men. For Tyranny and Abſolute Power are not more pernicious to the common intereſts of Society, than a ſtate of Anarchy and Confuſion. *Both* Circumſtances are alike intolerable, and alike repreſented by *Solomon*'s lively image, (*Prov.* 28. 3.) of *a ſweeping rain, which leaveth no food.*

And

And therefore, tho' it be true that almoſt every abuſe of Liberty is *rather* to be ſuffer'd, than the application of ſuch remedies, as may in their conſequences be the ruin of Liberty itſelf; Tho' this ought to be the *ſtanding, inviolable maxim* of a Free Government, it muſt be highly diſingenuous in Men, to take the advantage of this Security in promoting diſorder and contention, and venting every unreaſonable paſſion againſt their Superiors, *merely* becauſe they dare. And theſe practiſes are not *only* diſingenuous, but fooliſh and deſtructive too; becauſe nothing has prov'd ſo fatal to a Free People, or ſo frequently betoken'd an approaching Slavery, as a wanton and enthuſiaſtic Uſe of the Bleſſings of Liberty. For when the *governing Part* of a Kingdom is well nigh oppreſs'd with the weight of Faction, It may be induc'd to try every method of ſupporting by Violence that Authority, which might otherwiſe be unjuſtly deſtroy'd by the ſecret arts of reſtleſs and turbulent Men.

So cautious ought we to be of opening ſuch *unneceſſary* Breaches in a Government, as may endanger that Liberty, which alone gives the reliſh to every other Enjoyment.

2. By having ſeen how dangerous, as well as wicked it is, to endeavour the removal of the fixed

land-marks of *Power* on the one ſide, and *Obedience* on the other, We are furniſh'd with a plain and unerring Rule for our own conduct; which is, to pay an uniform and conſcientious regard to the *Laws* of the Land, which are the only ſtated meaſures of our duty. For thoſe extraordinary caſes that make it neceſſary for a People to act in their own defenſe, will always ſpeak ſtrongly for themſelves, being *Such* as deprive us of our RIGHT to be govern'd by Law, *ſuch* as leave us without hope of civil or religious Security; and *ſuch* as overturn foundations, and place all Property in the ſole diſpoſal of *One* part of the Society to the ruin of the *Whole*.

AND tho' the unhappy King, who has been ſo often mention'd, fell a Sacrifice to his own Subjects, He muſt be ſuppos'd to have been ſenſible of this diſtinction, when he encourag'd the Proteſtants of *France* to take arms againſt their lawful Sovereign, for the recovery of their undoubted rights. But the reaſonableneſs of ſuch a conduct was never aſſerted in a more eminent and conſpicuous manner than by the *Church* of *England*, which embrac'd the Aſſiſtance of the GREAT FOUNDER of our *Preſent Happineſs*, in redeeming our Laws and Liberties that were diſpens'd with, and without a miracle of PROVIDENCE had *all* been at the mercy of a devouring Tyranny: An Inſtance which I purpoſely

mention

mention in *this Place*, and on *this Occaſion*, as carrying with it an Example of the greateſt weight and authority to all the preſent Members of our Church. And yet ſuch a ſecret and amazing influence has Popery had amongſt Us, that this ſeaſonable and happy Defence of all that can be dear to Us, or our Poſterity (and *to which* We owe the Bleſſings of the Government We are under) has been compar'd to the cruel Deed of this Day, which was committed in defiance of all Law, and follow'd by the total Subverſion of it.

NOR is it only *an Enemy* that hath done Us this diſhonor, for *then* We might have *born it*; but there are alſo many *of* our *own houſe*, who have abus'd and perverted the very deſign of this *ſolemn* Meeting, and made it to ſerve all thoſe factious and treaſonable purpoſes, which, we ought to *ſuppoſe*, our Superiors, by their appointment of it, intended to prevent.

THUS; that our PARLIAMENTS, the Guardians of the envy'd Liberties of our Country, may become odious to the People, the miſchiefs that befell the Kingdom have been falſly imputed to *this* part of our Conſtitution; which is abundantly confuted by the King's own declaration, preſently after the firſt battle, that there was *not above one part in Six left in either Houſe*. And in the *Act* for the ob-

ſervance of this Day 'tis expreſly ſaid, that when they were *not a tenth part of the whole*, they tried to *ſhelter themſelves under the name and authority of a Parliament*; And yet (as the ſame Law ſpeaks) *This fanatic rage of a few Miſcreants ſtands imputed by our Adverſaries to the* WHOLE *Nation.* And it is by ſuch miſrepreſentations as theſe, that THIS DAY has been made only *a Faſt* of *Strife and Debate*, and every political evil Work. For it can't be to any religious end or purpoſe that *They* faſt, who ſtill appear full of the ſame bad Spirit as before contriv'd, and finiſh'd the ruin of our divided Nation.

3. THE Fate of this Day affords Us *another* obſervation, which ought to ſink deeply into our minds; namely, that Religion, which is naturally the ſtrongeſt Tye of Union and Affection, may be capable of being made a pretenſe for the diſſolving of *both*. For nothing can be further remov'd than the *true* Spirit of Chriſtianity from any meaſure of paſſion and reſentment againſt thoſe, who differ from Us on a *religious*, and not on a *civil* account. And here the example of a Prince (whoſe diſtreſſes were chiefly owing to the blind Zeal of thoſe about Him) ought to have its proper weight with Us: For He ſoon found the ill conſequences of religious Violence; and as he knew by ſad experience, that the paſſions of Men were ſooner inflam'd by hardſhips of that kind than any other; He adviſ'd his

Son to avoid all reſentment, and *rather to conquer* his Enemies by pardoning than puniſhing; which, for a while, was pretty much obſerv'd: But the meaſures of a Popiſh Succeſſor ſoon took place, and the old Artifice was reviv'd, of dividing the Affections of Proteſtants towards One Another, that ſo it might be eaſy for our Common Enemies to compaſs the ruin of Us all.

And therefore the certain danger we are always in from our own diviſions, ſhould conſtantly warn Us to unite, and be upon our guard, and never to think our ſelves out of the reach of Them, whoſe Buſineſs it is to go into all Lands *ſeeking whom* they *may devour*. But there is too much reaſon to apprehend, that this is *not* the Wiſdom of our Times: For the many looſe and profane writings that are ſcatter'd amongſt us, have ſpread ſuch a coldneſs and indifference over the Hearts of the People to every thing that regards the intereſts of Religion, as has almoſt extinguiſh'd that antient and laudable zeal, which One may affirm to be neceſſary to the very *Being* of a Proteſtant Kingdom. And as this lethargic Diſpoſition, into which we are fallen, moſt effectually favours the views of Popery, its Emiſſaries have accordingly increas'd their Diligence in gaining Proſelytes, and are *now* more induſtriouſly imploy'd in every corner of our Metropolis than has been any time known in the preſent Age.

For

For 'tis probable they may ſay within themſelves, that *the Proſperity of Fools ſhall deſtroy them*, (Prov. 1. 32.) and may think us ſo faſt lock'd up in the Slumbers of Vice and Infidelity, as to be incapable of being awaken'd out of 'em, 'till we are inſnar'd in the Nets they have ſpread for Us.

THESE are Circumſtances that demand the ſtrongeſt Attention of a *Britiſh* Nation; and we may reaſonably hope that this hazardous State will engage THOSE who have the Public Happineſs *more immediately* in their Hands, to exert their whole Strength againſt theſe Deceivers of Men. We ſhould conſider how much ſuperior the formidable Body of Popery is to the whole number of Proteſtants of all denominations in the World. We ſhould bear in mind the fate of thoſe Proteſtant Countries which, within an Age, have been ſwallow'd up by them: and that in many parts of *Europe* daily Oppreſſions are *ſtill* committed, and daily Complaints *ſtill* made, without any reaſonable expectation of redreſs. And if, notwithſtanding, We can perſuade our ſelves that our Religion and Intereſt will ever be ſecure without the united zeal and concern of Proteſtants, What is to be expected but that, ſooner or later, our ruin will certainly follow ſo ſtrange an infatuation; that the *Power of darkneſs* will again overſpread the Land; and that a juſt *God* will at length give us up to the violence of their *fiery indignation*, from

which, by a train of Wonders, We have been ſo often and powerfully preſerved.

LASTLY,

4. THE Deſign of All that has been ſaid is to ſhew, that the Whole of our Duty on *this Occaſion*, is to beg of God to keep far away from Us the evil of the Days that are paſt; to pray for the continuance and improvement of the good Ones We enjoy; and to arm our ſelves with a reſolute endeavour, at all worldly hazards, to continue down our civil and religious Rights (thoſe ineſtimable Bleſſings of our Country) *at leaſt* as pure as we receiv'd 'em, to the Generations that are to come.

THIS is a juſt and proper Uſe of the Anniverſary, tho' not ſuch an Uſe as our Enemies have labor'd to make of it: But in THIS AUDIENCE it would be particularly worthy of Blame, to be either ſilent in an Article of the greateſt importance to Society, or to paſs over it in ſo cautious and tender a manner, as if it was a diſagreeable part of our Duty. And I need not ſay how much worſe it would ſtill appear, if our Diſcourſes of this kind, inſtead of binding the affections of our Fellow-Subjects to the Government they are under, ſhould only ſerve to inflame their prejudices and paſſions, and excite them to renew thoſe very diſorders we pretend to complain of. For this would be to turn thoſe weapons againſt our Superiors, which they put into

our hands for their own Security and Defenſe; and therefore would imply a breach of Truſt, which is as contrary to the principles of all Religion, as it is to the peace and happineſs, and good order of the World.

But we may hope there will be every day leſs occaſion to complain of ſuch practices, as the experience of every day demonſtrates the wickedneſs and ingratitude of them. For it is our happineſs to be freed from the particular evils which occaſion'd the confuſions of thoſe Times, that are the Subject of our preſent thoughts. The oppreſſive Powers which were then felt are no longer claim'd, either in Church or State; nor are Doctrines now taught, with the Countenance of Authority, by any number of Men, to the prejudice of the juſt Liberties of our Country. For, under our Present Sovereign, Every Thing is ſo firm and ſecure, which concerns our civil or religious Rights, that 'tis hardly to be doubted, but the moſt diſtant attempts upon *either*, would return back with double vengeance upon the Heads of the Authors or Promoters of 'em. So that We do at this day as much exceed our Anceſtors in every *public* Enjoyment, as the Conſtitution of our Government ſurpaſſes *that* of all other Countries.

And yet One would think *Another* People was now appearing, and not They who are in the quiet, undoubted poſſeſſion of thoſe Bleſſings, which our Forefathers had in view in all their Struggles from

one

one generation to another. For no ſooner are the public Evils remov'd, than our very Happineſs breeds new Diſorders, as if Liberty was of much *too fine a nature* for our enjoyment, and it was impoſſible for us to preſerve *That*, and our Virtue at the ſame time. Whereas nothing but the ſtrict Union of *both* can promiſe us any laſting Security of public happineſs. And from hence we may conclude, that when the principles of Religion have no proper influence on the minds of Men, and the moſt ſacred Tyes have loſt their force, a Free Government muſt be haſting apace to its diſſolution. And 'tis as certain, that when a general Spirit of Luxury and Expenſe has made it *neceſſary* for Men to have recourſe to extraordinary methods for their Support, We can then be no longer in our own Power: For the Door being open to every ſort of Corruption, Public Virtue muſt gradually die away, and We be left deſtitute of all the means of oppoſing any future attempt that might be made to bereave Us of our Liberties. And *ſuch* indeed ſeems to be our *preſent* Caſe, that only an happy Accident, or the immediate Care of PROVIDENCE will continue us in the enjoyment of our Rights; which can never be ordinarily ſecur'd, but by the Virtues of Induſtry, Frugality and Oeconomy.

AND therefore, how *fortunate* is it for Us that We are in the Hands of a PRINCE, who is incapable

ble of any Triumph over the weakneſſes of his People, and is as ſtrict an Obſerver of the Laws of his Country, as the *meaneſt* of his Subjects——WHO, (with true Greatneſs of Mind) declares that He knows *no Security* of his *Government*, *but what is equally conducive to* our *Happineſs*; nor any *Intereſt*, but what is *inſeparable* from Ours; and that it is his continu'd Endeavour, to make his Government *equally* favorable to ALL his Subjects, that it may be the *Intereſt* of All, (if they will ſee their Intereſt) to defend and preſerve it.

THESE are Reſolutions moſt worthy of the BRITISH CROWN; for 'tis the peculiar Honor and *Strength* of our Government, to be founded on THE COMMON GOOD AND WELFARE OF THE PEOPLE. And may it FOR EVER continue to be ſo!

AND as the ROYAL PARTNER of the KING's Affections is another great Inſtrument of our Happineſs, and directs all Her Hopes and Wiſhes, and all the Inclinations of a numerous OFFSPRING to this one great Point; what a long proſpect of GOOD to our Country lies before Us, if we make uſe of theſe uncommon Advantages, and the *happy Situation of* our Public *Affairs*, to correct the many *growing* diſorders of our Times: 'that at length, Juſtice 'Truth and Holineſs may flouriſh and abound a-'mongſt Us, and the Glory of our Land may daily

' increaſe.' For then *Iniquity ſhall not be* our *ruin*, nor *the hand of the Lord be againſt* Us, *as it was againſt* our *Fathers*.

To this end, let us earneſtly beſeech that ALMIGHTY POWER, which ruleth over all the Kingdoms of the Earth, to bleſs our *Moſt Gracious* SOVEREIGN with an abundance of Happineſs and Peace, and ſo to direct *all* his Counſels and Endeavours, ' that *He* may long poſſeſs the Hearts of his ' People, and *They* never be wanting in Honor to ' His Perſon, and due Submiſſion to His Authority ;' And to crown all, that He may ſhed the influences of an Uſeful and Happy Government, (thro' a long Race of Proteſtant Princes) upon the Generations that are to come.

WHICH for the ſake of ALL that is, or ever can be valuable to a FREE PEOPLE, May the GOD of *Infinite Mercy* grant.

F I N I S.